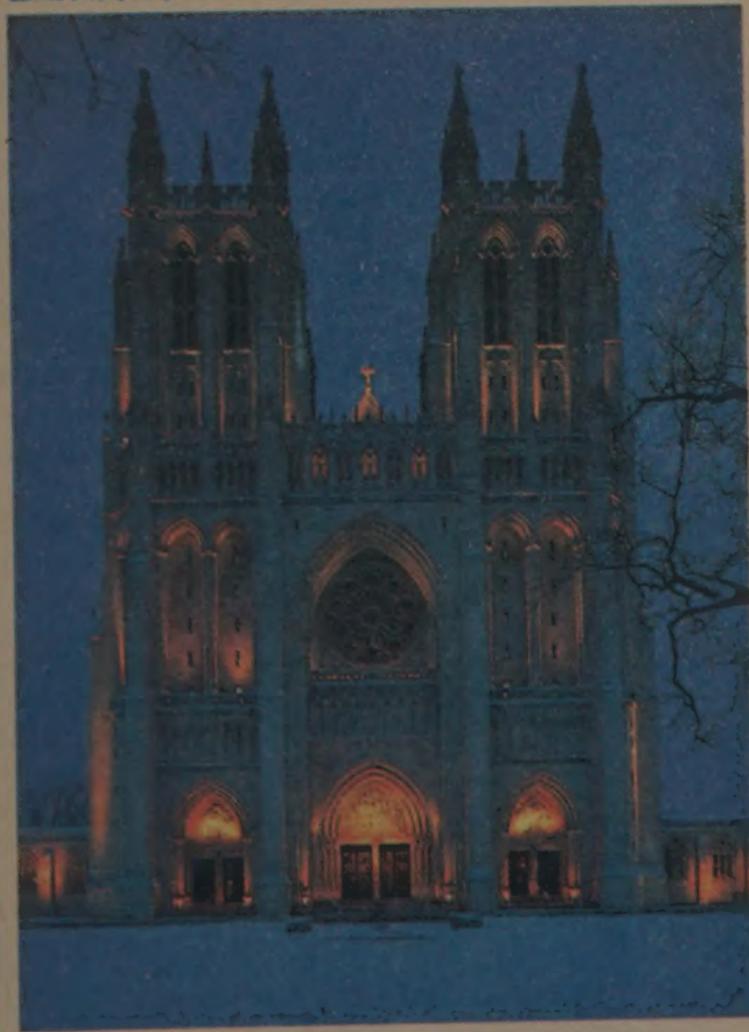


The Anglican Digest

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reflecting the ministry of the faithful
throughout the Anglican Communion.

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FROM THE EDITOR

"**S**TIR UP, WE beeseech thee, O Lord, the wills of thy faithful people . . ." These words from the old collect for the Sunday next before Advent might well reflect the mood of the American Church after the recent General Convention.

Some news from that gathering which seemed to get lost amid the sex and money issues:

Bishops expressed "serious reservations about the theology and polity" of the COCU document. But the Convention also urged congregations to study proposals regarding full communion with the Evangelical Lutheran Church in America in preparation for a final decision in 1997, thus threatening the Apostolic Succession.

Among items in the approved budget is full funding of appointed missionaries for the next three years. And Convention authorized the initiation of the process of revision of the Book of Common Prayer by the year 2006.

We trust you will enjoy this number of TAD as much as we have enjoyed putting it together for you.

C. Frederick Barbee

COVERS: page 57

Prelude

Behold the great Creator makes
Himself a house of clay,
A robe of Virgin flesh he takes
Which he will wear for ay.

Hark, hark, the wise eternal Word
Like a weak infant cries!
In form of servant is the Lord,
And God in cradle lies.

This wonder struck the world amazed,
It shook the starry frame;
Squadrons of spirits stood and gazed,
Then down in troops they came.

Glad shepherds ran to view this sight;
A choir of Angels sings,
And eastern sages with delight
Adore this King of kings.

Join then, all hearts that are not stone,
And all our voices prove,
To celebrate this holy One,
The God of peace and love.

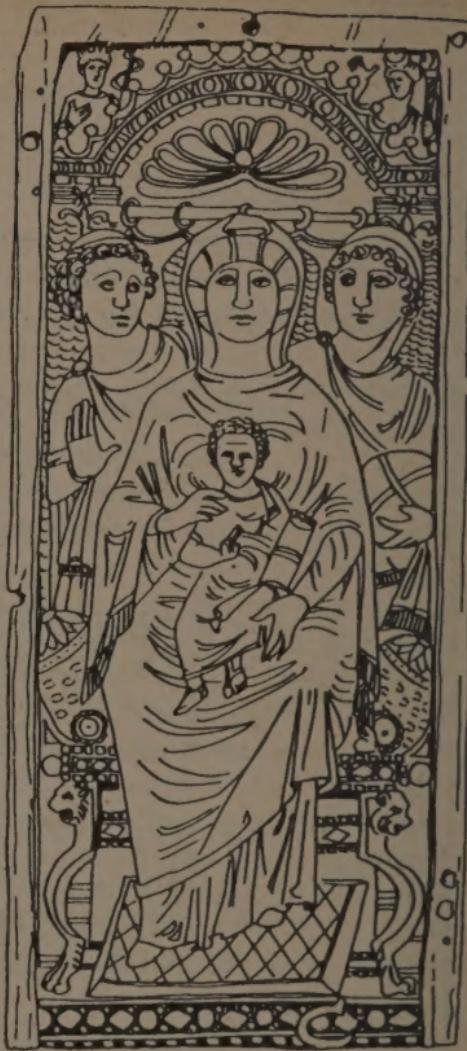
T. Pestel (c. 1584–1659)

HOW?

HOW ARE CHURCHMEN to observe Advent and Christmas properly if they are not shown the way? Every December there are announcements and injunctions and sermons and articles on the subject—all urging the people not to go along with the world in celebrating Christmas for several weeks before the great day arrives, all claiming that carols and house decorations and parties and Christmas trees and (definitely!) weddings are out of place in Advent. The people are urged to spend time in the preparation of heart and mind to understand better the real meaning of the Incarnation of the Son of God. (Pre-Christmas shopping is all right—it is a necessary preparation—but the celebrations and festivities should be postponed until Christmas actually comes).

All that is right and good, but it doesn't seem to make much difference. Some priests find little understanding and sympathy among their people, and some find active opposition. Others wonder wearily if it wouldn't be more realistic to accept the situation and to try to make the best of it.

The effort is worthwhile because of the importance of the



issue—the need for a much deeper understanding of the implications of God becoming Man. The Bethlehem story is about the best-known in the Bible; it's also often the least understood. There is, however, another point involved. If the clergy urge their people to

observe Advent properly, the people may well reply, "How? Show us." It is not enough to say, "Read your Bibles, say your prayers, and think about the great fact of Christmas." That is not definite nor detailed enough. Neither is it sufficient to say, "Don't have parties and don't decorate," unless some other activity is put in place of those things. A vacuum resulting from prohibitions will not do. (Lighting a candle in the Advent wreath once a week hardly fills the gap).

Probably we need first to get across the idea of Advent as a penitential season (and in many places, a penitential season itself will take some explaining!)—then we need a simple, practical idea for the season, something as easily understood as "giving up something for Lent." We need to have some easily-grasped and positive program to replace the parties and house decorating. Maybe we might think of doing much more than we do to make Advent a time when Christ's Second Coming receives great annual emphasis. (Make your will in Advent?)

At any rate, we should begin to think about the matter now; perhaps by December we will have found ways to make Advent real to all Churchmen. —Taddled from *The Qu'Appelle Crusader*

PREPARE FOR THE UNEXPECTED

WE ALL TEND to prescribe the answers to our prayers. We think that God can come in only one way. But Scripture teaches us that God sometimes answers our prayers by allowing things to become much worse before they become better. He may sometimes do the opposite of what we anticipate. . . . Yet it is a fundamental principle in the life and walk of faith that we must always be prepared for the unexpected when we are dealing with God.

—D. Martyn Lloyd-Jones in *Faith: Tried and Triumphant*

SPIRITUALITY DEFINED

SPIRITUALITY IS A slippery term but the phenomenon itself is not new. Christian spirituality is nothing other than life in Christ by the presence and power of the Spirit: being conformed to the person of Christ, and being united in communion with God and with others. Spirituality is not an aspect of Christian life, it is the Christian life.

—Michael Downey in *America* (April 2, 1994)

ADVENT begins on the Sunday nearest St. Andrew's Day . . .

FISHERS OF MEN

As Jesus walked by the sea of Galilee, he saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea; for they were fishers: and he said unto them, Follow me, and I will make you fishers of men; and they straightway left their nets and followed him.

THIS IS, THE gospel which is read in the church this day: and it sheweth unto us how our Saviour called four persons to his company; namely, Peter and Andrew, James and John, which were all fishers by their occupation. This was their general vocation; but now Christ our Saviour called them to a more special vocation. They were fishers still, but they fished no more for fish in the water, but they must fish now for men, with the net which was prepared to the same purpose, namely, with the gospel; for the gospel is the net wherewith the apostles fished after they came to Christ, but specially after his departing out of this world: then they went and fished throughout the whole world. And of these fishers was spoken a great while ago by the prophet Jeremiah: for so it is writ-

ten, Behold, saith the Lord, I will send out many fishers to take them; and after that will I send hunters to hunt them out from all mountains and hills, and out of the caves of stone.

By these words God signified by his prophets, how those fishers, that is, the apostles, should reach the gospel, and take the people therewith, (that is, all they that should believe,) and so bring them to God. It is commonly seen that fishers and hunters be very painful people both; they spare no labour to catch their game, because they be so desirous and so greedy over their game, that they care not for pains. Therefore our Saviour chose fishers, because of these properties, that they should be painful and spare no labour; and then that they should be greedy to catch men, and to take them with the net of God's word, to turn the people from wickedness to God.

Ye see by daily experience, what pain fishers and hunters take; how the fisher watcheth day and night at his net, and is ever ready to take all such fishes that he can get, and come in his way. So likewise, the hunter runneth hither and thither after his game; leapeth over hedges, and creepeth through rough bushes; and all this labour he esteemeth for nothing,

because he is so desirous to obtain his prey, and catch his venison. So all our prelates, bishops, and curates, parsons and vicars, should be as painful and greedy in casting their nets; that is to say, in preaching God's word; in showing unto the people the way to everlasting life; in exhorting them to leave their sins and wickedness. This ought to be done of them, for thereunto they be called of God; such a charge they have.

—Hugh Latimer, Bishop and Martyr (ca. 1485–1555),
from a "sermon preached upon
Saint Andrew's Day, 1552".

THE STABLE

I myself am very glad that the divine child was born in a stable, because my soul is very much like a stable, filled with strange unsatisfied longings, with guilt and animal-like impulses, tormented by anxiety, inadequacy and pain. If the Holy One could be born in such a place, that One can be born in me also.

I am not excluded.

—Morton Kelsey

AS IT SHOULD BE

SHOULD YOU DESIRE to receive the Holy Communion, the Sacrament of the Body and Blood of our Lord Jesus Christ, you are invited to do so provided that . . .

1. You have been baptized with water and in the Name of the Father, and of the Son, and of the Holy Ghost; and

2. You are a communicant in good standing within the Christian fellowship to which you belong; and

3. You are prepared. (See the Invitation before the Prayer of Confession on page 330 of the Book of Common Prayer which sets forth that which is required of all who receive the Sacrament).

—Taddled from the Church of St. Sacrement, Diocese of Albany. The dedication and name of this church (St. Sacrement is French for Blessed Sacrament) is unique and significant in that it perpetuates the name given to Lake George by the Rev. Issac Joques, a French missionary, who first saw that beautiful body of water on the Vigil of the Feast of Corpus Christi in 1646, and called it Le Lac du St. Sacrement (Blessed Sacrament Lake).

ADVENT: EXPECTING THE INCARNATION

ORIGINALLY, for the first two or three centuries, the Church year began at Easter, emphasizing the importance of the Feast of the Resurrection and following the beginning of the Roman year (mid-March). About the eighth century, as the Church came under the influence of the Germanic tribes, the beginning of the Church year gradually shifted to coincide with the Goths' new year in mid-winter. Christmas and Epiphany took on more importance at this time. Later, a period of preparation was added to counteract the lavish excesses of the winter festivals many Germans celebrated.

The Church's mood, however, was not the deep penitence of Lent, rather a time of joyful expectation for the coming of the Lord. Nowadays, Advent begins with the Sunday closest to St. Andrew's Day, November 30, so Advent always is a span of four Sundays. The traditional colors are violet or blue. The Third Sunday of Advent takes its theme from the Epistle for the day (I Thessalonians, verse 16) where St. Paul says, "Rejoice always."

The Third Sunday, therefore, became known as "Gaudate" Sunday, from the Latin for "rejoice." Appropriately enough, the traditional color for this day brightens from violet to rose.

So during Advent, like John the Baptist, who preached a "baptism of repentance for the forgiveness of sins," we watch expectantly for the coming of Christ, and like Him we are prepared to "rejoice greatly" when we hear His voice.

—*The Open Door*



BLESSED ADVENT

AS MAN ALONE, Jesus could not have saved us; as God alone He would not. Incarnate, He could and did.

—*Malcolm Muggeridge in Jesus*



POOR SUBSTITUTE

THE CHRISTMAS TREE has taken the place of the altar in too much of our modern Christmas observance.

—*Earl Riney in Church Management*

PREPARING FOR JESUS

"Behold, I am the handmaid of the Lord." —St. Luke 1:38

HARVARD SQUARE continues its eerie evolution from college-town gathering point to upscale strip mall, where shopping seems to have replaced fascination and my two favorite book stores have been replaced by a "body shop" and by a store laden with computers. Still, the Square is a magnet, so when a seminary friend and I meet for dinner, we end up there after a long walk along the Charles.

Our talk, as always, is mostly of Church, that strange mistress whom we love and resent at the same time. Our theme, it turns out, is servanthood: letting go of control, learning to trust, sharing oneself, preaching from the heart, allowing God to lead us and our churches into new paths. The issue we face is control: our own difficulty letting go of control, and the controllers who surround us.

At some point, if we are fortunate, we find our way to Mary's submission. She saw that she was a servant and that her role was to "let it be" as God willed. That's the awesome mystery of Christmas. Not the fireworks, not the

demonstration of Godly power. The Old Testament is full of those. The awesome mystery is that this salvation drama begins with one person giving in, letting go of control, submitting. Because she was weak and spineless? No, because she knew the truth: grace lies in servanthood, not personal power, not control.

—The Rev. Thomas L. Ehrich,
see page 45



WHEN IN NEW YORK CITY

REMEMBER THAT IN addition to the Sunday 11 o'clock sung liturgy at St. Thomas Church, Fifth Avenue (at 53rd St.) you can hear the renowned choir of Men and Boys at Evensong—Sundays at 4 o'clock, Tuesdays and Thursdays at 5:30, and at the Wednesday Choral Eucharist at 12:10. The Rev. John G. B. Andrew is Rector. All services are traditional.

GOTHIC HERITAGE

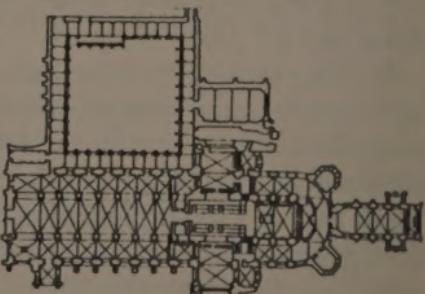
THE EPISCOPAL CHURCH, while representing a small portion of the American Christian spectrum, possesses an unparalleled architectural tradition inherited from its Mother Church, the Church of England. This distinction is due in a large part to the period of architectural history known as the Gothic Revival.

The Gothic Revival was born in England. Architectural historians generally date it from 1840 to 1920. Its ecclesiastical manifestation was a result of the Oxford Movement and the Cambridge Camden Society, the leaders of which argued that the Church of England had drifted too far from its catholic roots both sacramentally and architecturally. They cited as evidence of this the many neoclassical churches built during the 18th century. They maintained that these churches place little, if any, emphasis on the altar. They further argued that the circular type seating arrangement of the auditory type church made the people worshipping in these churches spectators in worship and not participants in the transcendent aspect of liturgical worship.

The predominant architectural champion of the Oxford Move-

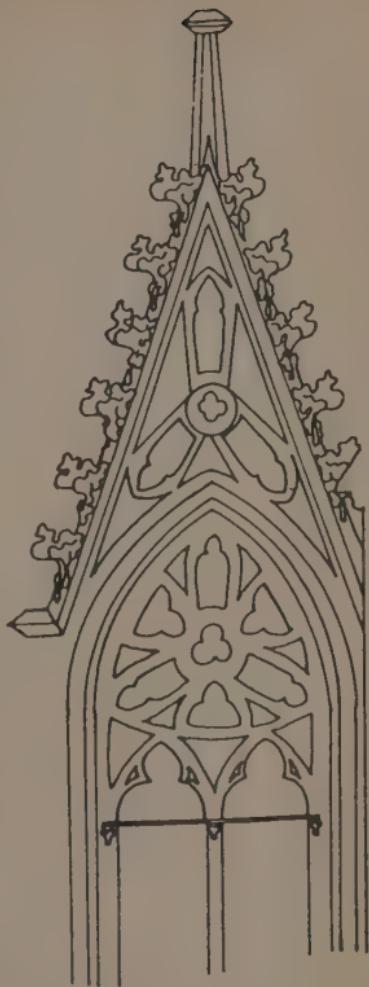
ment was Augustus Welby Northmore Pugin (1812-1852), the co-architect of the Houses of Parliament in London. Pugin saw the period in history represented by the Middle Ages as the epitome of Western architecture, because the entire society was centered around God. He also held that the architecture of the Middle Ages most accurately communicated the doctrine of Christianity and our salvation through Jesus Christ. Pugin was instrumental in the Gothic Revival in both England and the United States. He avowed that Gothic architecture was the only proper style for Anglican worship, and that by returning to the architecture of the Middle Ages the spiritual participation of the people in liturgical worship would be increased.

The floor plan of the typical English parish church during the Middle Ages was in the shape of the Latin cross. The symbolism in the architecture, stained glass, wood carving, and other visuals



of these churches was a direct representation of the Bible. Typically, churches had five doors representing the five wounds of Christ, and they were often painted blood red. One entered the nave of the church, the place where the people assembled, through a vestibule or narthex. The baptismal font was located here or in a separate adjoining baptistry. This was done to visually remind worshippers every time they entered the church building that their entry into Christ's Holy Church was by Baptism. At the head of the church was the chancel, which contained the choir and the sanctuary. The sanctuary was the portion of the chancel that contained the altar, and it was considered the most holy part of the church and was, therefore, placed at the head of the church. The orientation of the church, with the altar at the head of the Latin cross plan, was always east towards Jerusalem. So important was the orientation of the church towards the east that even the tombstones in the adjacent parish cemetery faced east so that on the last day the faithfully departed would arise facing Jerusalem.

Architecturally, the nave of the medieval parish church represented the world, and the chancel



represented heaven, with the white-robed choristers representing the choir of angels. The movement of the people from the nave to the chancel to receive Holy Communion represented the heavenly banquet enjoyed by the faithfully departed who have left this world and entered into

paradise to be in eternal communion with the Father, Son and Holy Ghost. The lectern and pulpit were located in the nave to symbolize that Scripture was read and sermons were preached in this world, not the next. Many churches contained a rood screen with a centrally mounted crucifix. The rood screen separated the chancel from the nave. By passing under the crucifix as one went from the nave (earth) to the chancel (heaven) to receive Holy Communion, the people were reminded that Christ's Passion gave the faithful admittance to paradise.

The success of the Gothic Revival, as represented in the architecture of the Episcopal Church, is two-fold.

First, Gothic Revival has given the Episcopal Church an architectural identity that links it directly with its Mother Church.

Secondly, Gothic Revival has given the Episcopal Church a connection with the eternal. This sense of connection is not one of antiquarianism or a romanticizing of the past, but rather one of permanence.



—John E. Joyner III
in *Cathedral Times*, Atlanta

THE RIGHT PLACE

THE MESSENGER DEADLINE and a long-range planning session for the parish came at the same time. As we were discussing our church's past, present and future, I was reminded of a prayer we have used as a choir devotional. It reflects the hard work behind any successful group, whether a choir or the church family we know as St. Theodore's.

The Brick

The bricklayer laid a brick on the bed of cement.

Then, with a precise stroke of his trowel, spread another layer
And, without a by-your-leave,
laid on another brick.

The foundations grew visibly,
The building rose, tall and
strong, to shelter men.

I thought, Lord, of that poor
brick buried in the darkness at
the base of the big building.
No one sees it, but it accom-
plishes its task, and the other
bricks need it.

Lord, what difference whether I
am on the rooftop or in the
foundations of your building,
As long as I stand faithfully at the
right place?

—from *Prayers by Michael Quoist
via the Organist of St. Theodore's
Church, Bella Vista, Arkansas*

ONE QUESTION TOO MANY

AN ART EXPERT with an unusual second career was on the witness stand for cross-examination in which the plaintiff's counsel was intent on destroying the defendant's credibility. The case in Supreme Court, Suffolk County, involved evaluation of a fine painting which the plaintiff wished to donate, at high value, to a museum. The defendant, who had English background and wit, did not share the plaintiff's optimism as to either the authenticity or value of the painting. A summary of the cross-examination follows:

Q. [triumphantly] Mr. Hildesley, do you have a second career?
 A. Yes
 Q. [with a simper] Does this work take you on numerous occasions into private apartments on the Upper East Side for periods of approximately half an hour?
 A. Yes.
 Q. [bearing in] Do you work late at night?
 A. Often.
 Q. Does this job involve frequent activity on Saturdays and Sundays?
 A. Yes.

Q. Do you have a wife?
 A. Certainly.
 Q. [glancing at jury] Does she ever accompany you on these visits?
 A. Never.
 Q. Would you like to tell the court and the jury what this alternative activity is?
 A. With pleasure; I'm an Episcopalian priest!

—Peter Megargee Brown in
 The Art of Cross-Questioning,
 Collier Books

EPIPHANY

EPIPHANY IS A feast day older than Christmas itself, for it was observed as early as A.D. 194. Celebrated on 6 January by the Church, Epiphany commemorates the revelation to the Gentiles of Christ as Saviour, portrayed through the coming of the Three Wise Men.

CHALLENGED

THE RECTOR OF All Saints' Church, River Ridge, Louisiana, wrote his congregation that *The Hymnal 1982* is "Epiphany-challenged." He's right. May we suggest that, in order to fill the gaps and be true to the spirit of the season, missionary hymns and hymns of light be used. —Editor

APOCALYPSE NOW!

IT IS NOT UNNATURAL, as we approach the end of the millennium, for us to think about issues of transition and transformation. The world, in many ways, is not a safe and hospitable place. Old boundaries are breaking down and we are in the middle of tremendous global, political and social upheavals. The setting for the playing out of our hopes and anxieties is the strained and wounded planet. We may be heading for environmental disaster, and this is bound to affect the way we think and feel about ourselves. Great myths are being played out inside us and among us. Scenarios of heaven and hell are not only enacted in our dreams and nightmares but also in our cities and neighborhoods. There is the promise of future war and civil violence because of the scarcity of such things as water and arable land. We're beginning to realize the relationship between environmental degradation and social disruption. Apocalypse in the destructive sense is a real possibility. Apocalypse as revelation is a present reality.

We see our dread come alive on the nightly news. Only the most naive no longer believe in one

inferno or another. But, and it's a big "but," the key issue in the spiritual life is always discernment. The role of error and deception in human affairs cannot be overemphasized—not least in our having an exaggerated, pessimistic view of things. When we are frightened and anxious, discernment becomes difficult. Fear clouds the mind and clutches the heart. We don't make good decisions when we're frightened. Our fears tell lies. But what about the excitement of being alive in such times? Whatever happens, we will be there for each other—breaking the bread, being with the sick and the dying, burying the dead, and celebrating new life. —The Very Rev. Alan Jones

Dean, Grace Cathedral
San Francisco

*O Father,
save me from the depression
that comes from accepting
every gloomy prediction
and every bad news story
as though they were the whole truth.
May your grace help me
not to be anxious about tomorrow,
but to live with the trust
that enables me
to cope with today.
In Jesus' name.*

—Prayers in a Troubled Economy
by Reginald Hollis

FORGIVE YOURSELF

ONE OF THE MOST bitter experiences in life is the remorse that follows upon bereavement. The mind goes delving down into the past, dredging up old quarrels and unhappy memories. Things long forgotten come swimming up to the surface. All too clearly we recollect the times when we failed the beloved—the kind word left unspoken, all the little things we might have done and said, the neglected opportunities for sympathy and service. These are the things that intensify the agonies of loss. But, if we are to make anything worthwhile of what is left of life, we have to learn to forgive ourselves.

There is only one way to deal with remorse and that is to turn it into repentance, which is a very different thing. Repentance is regenerative: remorse is destructive. Every matter of self-reproach must be cancelled out by some act of love to another. If you say you are sorry without being willing to make some practical reparation, your remorse is mere morbid sentimentality, having no depth or meaning.

Make a list of the particular things you regret and then go out into the world and do that num-

ber of deeds of kindness. This is the only way to make amends. Having balanced the account, forgive yourself and be at peace.

Do we indeed desire the dead
should still be near us at our
side?
Is there no baseness we would
hide—
no inner vileness that we
dread?

(Tennyson)

—Patience Strong
via St. Paul's Church,
Marlborough, Harare, Zimbabwe



SOLUTION

to Crossword page 29

Across: 1. Messiah; 5. Air;
6. Duet; 8. Mid; 9. Eve; 11. An-
gels; 12. NII; 13. Semi-Quaver;
16. Us; 18. Sere; 19. Nave;
21. Encore; 22. Exultate Deo.
Down: 1. Midnightr Mass; 2. Sits;
3. Handel; 4. Isaiyah; 7. Evil;
8. Minibus; 10. Elgar; 13. Sopra-
no; 14. Quartet; 15. Very Bored;
17. Allegro; 20. Evil.

COLORS OF THE CHURCH YEAR

"What color are we today?" asked Emily.

"It's Advent, Emily," I replied. "What color would you guess?"

"Purple," she said.

AS I SUPERVISE the acolytes preparing for the 9:00 service, I have come to expect questions similar to Emily's. The boys and girls wear Advent crosses whose cords are the color of the current liturgical season. They are aware, I think, that the color they wear is the same as the color of some of the vestments worn by the clergy. But it was the question of a newly-trained torch bearer a few months ago that got to the heart of the matter: "I know it's Advent, and I know we're supposed to wear purple. But why?"

We traditionally associate certain colors with the various seasons of the church year—violet with Lent, white with Easter, green with the many Sundays after Trinity, and so on. As traditions go in the Episcopal Church, this is a fairly recent one. Prior to the Reformation, many different color schemes were in use, and local churches were expected to follow the pattern adopted by their cathedral. English reform-

ers in the sixteenth century were successful in abolishing the use of any liturgical colors. It wasn't until the middle of the nineteenth century, when the Oxford Movement brought about a renewed interest in Anglican liturgy and ceremony, that a regular system of liturgical colors was adopted in England and the United States. Today, the familiar white-red-violet-green sequence can be found in most Episcopal, Lutheran, and Roman Catholic churches.

Gilbert Cope, in the *Westminster Dictionary of Worship*, notes that "there is historical and psychological virtue in the traditional seasonal colors—provided that they are interpreted in terms of mood rather than in conformity to a rigid system of rules." It is reasonable, for example, in penitential periods to use somber colors like violet and Sarum blue, to use green to signify growth and renewal, to use white and gold for festivals such as Easter and Christmas, and to use red during Holy Week, especially on Palm Sunday and Good Friday.



Where can the seasonal colors be found? Most notably, in the stoles and chasubles worn by the clergy throughout the year. In addition, the liturgical colors are continued in the altar frontal (a rectangular cloth that hangs in front of the altar) and the pulpit fall (an embroidered cloth that hangs from the pulpit's note stand). The veil which covers the communion vessels on the altar during the first half of the Eucharist also carries out the seasonal color scheme.

—Larry Moburg
in the newsletter of Christ Church
Whitefish Bay, Wisconsin

KEEP PUSHING ON

NEVER LET SUCCESS hide its emptiness from you, achievement is nothingness, toil its desolation. And so . . . keep alive the incentive to push on further, that pain in the soul which drives us beyond ourselves. . . . Do not look back. And do not dream about the future, either. It will neither give you back the past, nor satisfy your other daydreams. Your duty, your reward—your destiny—are here and now.

—Dag Hammarskjöld in
Markings

NO INNER MUSIC



“It’s the last time I fill out a Visitor’s Card!”

—Calvary Church
Lombard, Illinois

WE SEEM SO frightened today of being alone that we never let it happen. Even if family, friends, and movies should fail, there is still the radio to fill up the void. . . . Now, instead of planting our solitude with our own dream blossoms, we choke the space with continuous music, chatter, and companionship to which we do not even listen. It is simply there to fill the vacuum. When the noise stops there is not inner music to take its place.

—Anne Morrow Lindbergh in
Gift from the Sea

THE ANGLICAN DIGEST

EXPECTATIONS

*I stand alone in my study
And think of my grandchild yet to
come.
I pray for him/her
And for myself—
That I may welcome this newest child
of God.*

Within the week, our grandchild will be born. This is our first and it scares and delights us.

We joke, saying we're too young, too inexperienced to assume the mantle of grandparenthood. We really mean that we are anxious and thrilled with the new possibility.

Yes, there is pride. Another link in the family chain has been forged. Will he or she look anything like our family? Maybe the child will take after his or her mother's people. Is this really our toehold on immortality?

And then we wonder about our role. As parents, we dimly understood what was expected of us. But the task of grandparenting is so different. Can we give this newest child a sense of roots without interfering? It's so easy to fall into the trap of "giving advice." God, give us grace to wear our new role lightly.

It's not easy to be a grandparent—to love without interfer-

ing—to stand and watch and cheer from the sidelines—to be there when called, but to leave space between the latest link in the family line—to honor the contract of grandparenthood.

Maybe if we could believe that each child has two sets of parents—the natural ones and the supernatural one, God being the other parent, our connection will come through God as well as our children. Maybe, if we believed that, we might relax and take joy in the miracle of birth. What a wonder-filled time these years can be—as the newest Douglas emerges into personhood.

*I long to know and be known by my
grandchild,
Not just as 'the grandfather,'
But one to one.
Exchanging thoughts and visits,
hopes and fears, joys and sadness,
Discovering each other's face,
Avoiding the twin perils of smothering
or being distant,
But just being family together.*

—The Rev. Roger O. Douglas,
Rector, St. Philip's-in-the-Hills,
Tucson, Arizona

LOVE

LET ME TELL YOU something that might surprise you. I do believe in God. And it's not some cheerful, avuncular Santa Claus sort of God I believe in, but one who knows what's what. And of course He doesn't approve of us. Why should He? But He sustains us. You and me standing here are proof of that. And He doesn't sustain us because we're such wonderful company to have around. He sustains us because He loves us, and He loves us simply because we belong to Him. That's it. There are no conditions. Everyone's completely overblown this idea of approving of people, of *liking* people. You get thrown in with certain people in this life, most of whom you had absolutely no say in choosing—your parents, your children, whoever you've had the strange luck to fall in love with, maybe a friend or two—and those are the people it's your duty to love because those are the people who belong to you. It's not necessary to like them or admire them or approve of them. If love were contingent on that, what value would it have?

—White Castle

A WEEK-DAY EUCHARIST

A whisper of beck-water stirs the nave.
 One waits alone, a far-come visitor.
 By grave-yard wall the restless eddies lave
 The bare, twined roots of leaning sycamore.
 Sudden the thunder through the quiet spoke,
 The groan (once thought) of Odin's chariot-wheels;
 With lightning flash the heavy skies awoke.
 Through porch, through countless crevices, there steals
 (Incense of earth, pervasive everywhere)
 A tang of dust, new wetted in the rain.
 The river's rising song, the wafted air,
 The drumming of the downpour on the pane,
 Against our stately tones of liturgy
 The wind's rough-lilting chant, the sober psalm
 Of rain, the gutter-gurgling hymnody
 Endue the heart with benison of calm.

ANGLICAN

THE INSTALLATION of our new organ, with all the attendant pride and excitement, has helped to clarify our thinking about who we are as a Christian congregation in this community. We are not simply Christians, but Anglican Christians, with a rich and glorious tradition which is ours to preserve, nurture, and share. The organ is a strong statement that we understand and cherish our heritage, and that we want to proclaim it to others as something worth participating in.

Being Anglican means so many different things! Above all, of course, it means being committed to Jesus Christ as Lord and Savior. But it also means accepting the Holy Scriptures as the Word of God without letting those Scriptures degenerate into either an inflexible legal system of dos and don'ts or a mere handbook of humanistic philosophy. It means being committed to the unity of the Church without insisting that unity can be achieved only through uniformity. Being Anglican means offering God the very best in worship: music that is neither pompous and flashy nor trendy and trite, liturgy that is neither fussy and precious nor sloppy and irreverent. It means

recognizing the possibility that Christians can disagree and realizing that an attitude which is rigid and doctrinaire is far from being an imitation of Christ. Being Anglican means having the courage to stand firmly in the *via media*, the middle way.

And our new organ can represent all this? Yes, it can! The measured beauty of sound which it produces speaks of the beauty of our heritage: the beauty of tolerance, in contrast to the ugliness of intolerance; the beauty of acceptance, in contrast to the ugliness of rejection; the beauty of quiet, reflective inquiry, in contrast to the ugliness of shrill, unyielding dogmatism.

A few years ago, I had the pleasure of attending a service at St. Luke's Church in Evanston, Illinois. The large church was packed. St. Luke's is a place where student radicals sit in pews next to pillars of the Republican Party, where wealthy *grande dames* worship with eccentric bag ladies, where a discussion about the complexities of human sexuality takes place in a parish hall ringing with the shouts of toddlers, where a woman priest swinging a thurible fits perfectly into the medieval splendor of the setting. All of them were represented at the service, all sorts and conditions

jumbled together. And, as the large choir of men and boys came down the aisle in the candlelit darkness and their glorious music filled the magnificent building, the person next to me turned and said, "How could I be anything but an Episcopalian?" How indeed?

—The Rev. William Bippus
Rector, St. Paul's Church
Marinette, Wisconsin



WINTER comes from "wet" days, when people huddled in a house as protection against cold, wind, and snow. From *Signs and Seasons*, a Hillspeak leaflet available from The Anglican Bookstore (\$2.50 per hundred, postpaid), 100 Skyline Drive, Eureka Springs, Arkansas 72632-9705.

FORM

"THE ADVANTAGE OF a fixed form of service is that we know what is coming. *Ex Tempore* public prayer has this difficulty; we don't know whether we can mentally join in it until we've heard it—it might be phoney or heretical. We are therefore called upon to carry on a *critical* and a *devotional* activity at the same moment: two things hardly compatible. In a fixed form we ought to have 'gone through the motions' before in our private prayers; the rigid form really sets our devotions *free*. I also find the more rigid it is, the easier it is to keep one's thoughts from straying. Also it prevents getting too completely eaten up by whatever happens to be the preoccupation of the moment (i.e. war, an election, or what not). The permanent shape of Christianity shows through. I don't see how the *ex tempore* method can help becoming provincial, and I think it has a great tendency to direct attention to the minister rather than to God."

—from Letters of C.S. Lewis,
W. H. Lewis, Editor, page 239

EXPERTS

RICHARD NIEBUHR once said: "I do not believe that death has been conquered because I know that Christ rose from the dead. I believe that Christ rose from the dead because I know that death has been conquered."

This is a hard theological thought by a major Christian theologian, and it seems worth rescuing from those who are merely literate in theology—as automobiles need rescuing from engineers, worship from mere clergy, music from mere musicians, the commonweal from mere politicians, and anything else I might think of from the mere expert. Experts are stupendously accurate about the narrow or superficial. They are rarely right about anything else, such as why people should be allowed to fly around in the first place. They can tell us at length why the stock market did something, but never when it will do something. Clergy are pretty good about the theological, ideological, and historical reasons in favor of worship, but they never seem to know quite why this or that act of worship more closely resembles a PTA meeting with hymns than an assembly of those who stand before God in Christ on the edge of an

ever-approaching end-time. As for politicians, the small apocalypse of the evening news inevitably blows away mundane concerns such as getting care to a sick old woman.

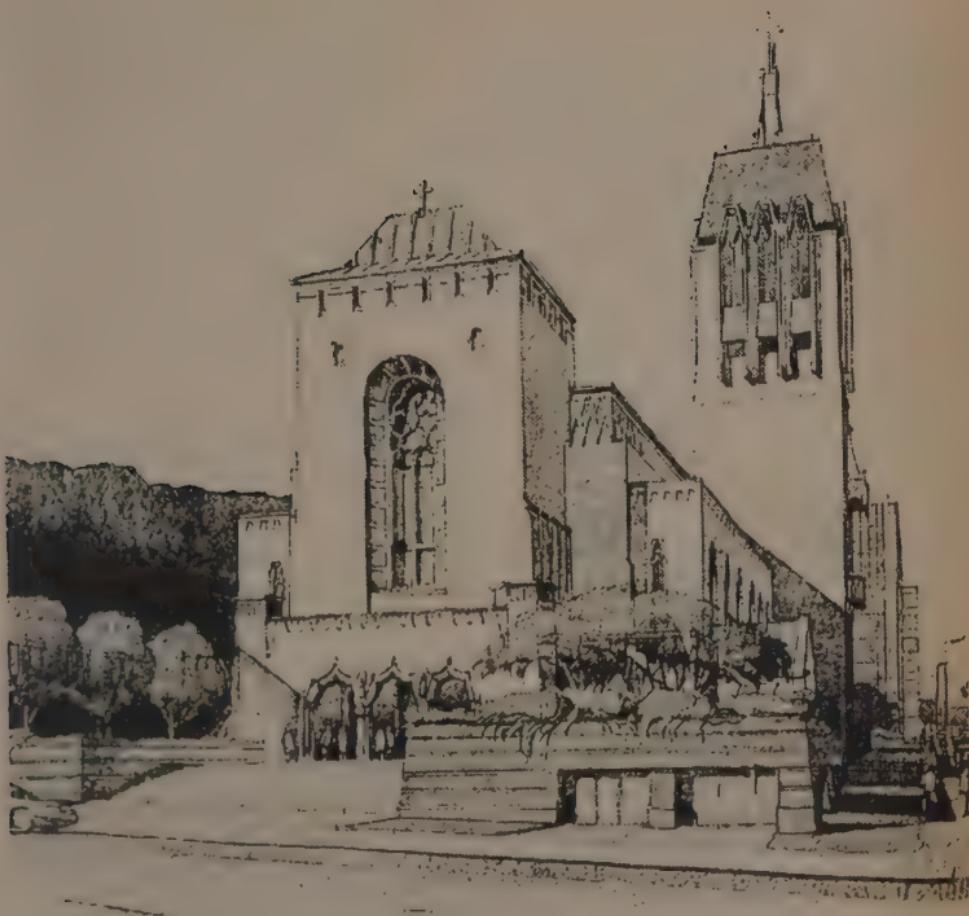
So, rescuing almost anything from experts is usually worth the effort.

—Aidan Kavanagh, *Yale Divinity School, in Death and Life, a Forward Movement tract*

A PRAYER FOR ALL SEASONS

OLORD, BY ALL thy dealings with us, whether of joy or pain, of light or darkness, let us be brought to thee. Let us value no treatment of thy grace simply because it makes us happy or because it makes us sad, because it gives us or denies us what we want; but may all that thou sendest us bring us to thee; that, knowing thy perfectness, we may be sure in every disappointment that thou art still loving us, and in every darkness that thou art still enlightening us, and in every enforced idleness that thou art still using us; yea, in every death thou art still giving us life, as in his death thou didst give life to thy Son, our Saviour, Jesus Christ. Amen.

—Phillips Brooks



The Cathedral of St. Paul in Wellington, New Zealand, has been 100 years in the planning, but it was 1954 before Queen Elizabeth II laid the foundation stone, and 1974 before the first two stages were built. Since then the bell-tower with its ring of 14 bells and the Lady Chapel have been added. Now the Archbishop of New Zealand, the Most Rev. Brian Davis, has unveiled a model showing the proposed completion work, which will extend the nave to seat 800 people, with a west-end gallery seating 200 more. It is hoped the Queen will open the finished building within five years.

—in Church Times

THE GIFT OF FAITH

FREDERICK BUECHNER, in his latest collection, *The Clown in the Belfry*, observes the following about faith: "The ways God appears in our lives are elusive and ambiguous always. There is always room for doubt in order, perhaps, that there will always be room to breathe. There is so much in life that hides God and denies the very possibility of God that there are times when it is hard not to deny God altogether. Yet it is possible to have faith nonetheless. Faith is that nonetheless."

Two things about this statement strike me in a particularly poignant way. The notion that God allows us room to breathe, even though that space is often purchased by the experience of doubt, is incredibly life-giving, expansive, and inclusive. Far from being cosmic robots, programmed to one narrow, prescribed way, we are constantly being created to embrace all of life's adventures—even those that carry us dangerously close to, and occasionally over, the edge of darkness. In the mysterious room to breathe, we find that God extends beyond the edge and through the darkness.

The second idea that is, in fact, not unlike the first, is the miracle of faith itself, i.e., that faith can exist in this world at all. How is it that we modern folk give witness to the reality of God in spite of God's Mystery and Unknownness? How is it that in a world rife with endless forces which proclaim godlessness that faith continues?

Buechner is correct, I believe, in asserting that faith is that "nonetheless" which extends beyond our realities of time and space. The impetus to believe is, perhaps, more a holy hunch than anything of which we are or can be totally sure. In a strange way it is the elusiveness of faith that gives it its most striking credibility. In exceeding our immense capacity and proclivity for control and understanding, this ambiguous tugging compels us on an extraordinary journey into the Unknown, which is God. We are worthy of the journey, for it is that for which we are being created.



The Rev. F.M. Stalling
St. James' Church
Jackson, Mississippi

THE COMPASS ROSE (COMPASROSE)

THE EMBLEM of the Anglican Communion, the Compass Rose, was originally designed by the late Canon Edward West of New York. The modern design is that of Giles Bloomfield. The symbol, set in the nave of Canterbury Cathedral, was dedicated by the Archbishop of Canterbury at the final Eucharist of the Lambeth Conference 1988. The Archbishop dedicated a similar symbol in Washington Cathedral in 1990, and one in the original design in New York's cathedral in 1992, demonstrating that its use is becoming increasingly worldwide. The centre holds the Cross of Saint George, reminding Anglicans of their origins. The Greek inscription 'The Truth Shall Make You Free' (John 8:32) surrounds

the cross, and the compass recalls the spread of Anglican Christianity throughout the world. The mitre at the top emphasizes the role of the episcopacy and apostolic order that is as the core of the Churches of the Communion.

The Compass Rose is used widely by the family of Anglican/Episcopal Churches and is the logo of the Inter-Anglican Secretariat and the Communion's identifying symbol.

—via *The Anglican Communion Secretariat*

TOP TEN LINES AT A SINGLES' CHURCH

10. Hi, this pew taken?
9. My prayers are answered.
8. What's a charismatic like you doing in a mainline place like this?
7. Peace!!!!
6. Hi, angel!
5. Don't worry, I'm attracted to you purely in a spiritual way.
4. I'm Episcopalian. What's your sign?
3. I think you're sitting on my Prayer Book.
2. Read any good Bible passages lately?
1. So, worship here often?

—via *The Joyful Noiseletter*



FRANKINCENSE. Myrrh. Twenty centuries have passed since these things were brought by kings as gifts for the infant King they came to worship. And throughout those twenty centuries frankincense and myrrh have retained a fascination and a beauty and mystery redolent of that first Christmas. But what are these things that they would be chosen as gifts for the Christ child? What significance could they have held? Where did they come from? How were they used?

At the beginning of the Christian era, those three Magi could scarcely have chosen gifts more universally valued, or more appropriate for their purpose. Frankincense and myrrh are fragrant gum-resins which come from trees of the same names. They are native to only two parts of the world: southern Arabia and northern Somaliland—probably due to the unique combination of moisture, temperature, and soil conditions found there.

The myrrh tree has a thick central trunk—too thick, it seems, for its four to 15 foot height. The frankincense is a shrub-like tree that lacks a central trunk and grows no taller than about nine feet. The gum-resin from both

trees is tapped by cutting and peeling the bark in several places. The resin slowly exudes and, in time, hardens into lumps or “tears.” It was these hardened tears which, two millennia ago, were two of the most sought-after treasures in the world.

Frankincense was used as an incense, frequently in religious services, but also in people's homes. Balls of this resin were found in the tomb of King Tutankhamen, probably intended for use in the afterlife. Frankincense was used as a sacrifice to propitiate Greek and Roman gods. It was made into cosmetics and perfumes, and was widely used as a medicine for many ailments: to stop bleeding, to heal wounds, as an antidote for poisons; for bruises, ulcerations, and paralyzed limbs.

Myrrh was also used as an incense, but less commonly than was frankincense. More important was myrrh's use in cosmetics and perfumes, and as an ingredient of a fragrant anointing oil. Like frankincense, myrrh was widely used in medicine. And perhaps most significantly, myrrh was used in embalming. Only the very wealthy and members of royalty were embalmed; hence, myrrh was a gift associated with kings.



AMERICAN PLUM PUDDING

Taken together, the uses of these two resins made these products of mideastern farmers a treasure. The agricultural workers who planted, cultivated and tapped the trees and collected the tears were the first links in many chains of camel caravans and fleets of ancient ships. These links of farmers, camels and ships connected the cities of the ancient world.

When we give our Christmas gifts this year, we do so as a vestige. It began with agricultural workers in Arabia, and with the Magi who gave the very first.

—Robert W. Deimel
in Agricultural Research

1/4 apple	1 1/2 T ginger
1/4 lb. beef suet	1/4 tsp. nutmeg
1/4 c. whole nuts	1/2 tsp. allspice
2 tbs. chopped	1/4 tsp. salt
candied orange	
peel	1 c. sugar
2 tbs. chopped	1/3 c. preserves (any
candied lemon	kind)
peel	2 c. dry bread
2/3 c. chopped	crumbs
citron	4 eggs
1 1/2 c. raisins	2 tbs. milk
1 c. currants	1/3 c. brandy or rum
1 tbs. cinnamon	1/3 c. white wine

Chop apple and suet fine. Grade or grind nuts and mix with all ingredients to egg. Add egg mixture with brandy and wine to the fruit spice combination & mix. Press into *very well* greased 1 1/2 qt. mold or pudding pan. Place mold in kettle and add water to about 4 inches on the bottom of kettle. Cover kettle tightly and bring water to a boil & start timing your steaming process. Steam 5-5 1/2 hours. Replenish additional boiling water if necessary. Allow to stand a moment or two before removing from kettle. Unmold while still hot.

—The Rev. James F. D'Wolf

"The Bishop!"



—via St. Paul's, Daphne, Alabama

"YES, BUT . . ."

HERE IS AN EXPRESSION I would like to eradicate from every language. The expression is simply, "Yes, but . . ." It is most often used when someone is about to receive recognition for an accomplishment. "So and so is doing a great job," says one. The other responds, "Yes, but . . ."

This is a most dangerous expression because it dissects people, the greater good they do, and focuses on the negative. Most employee evaluations in my experience have tended to do the same thing. While acknowledging the greater achievements and contributions of an employee, the focus is placed on the "Yes, but . . ." No wonder so many folks hate this annual process and feel so demoralized at its conclusion.

Jesus certainly had to deal with "Yes, buts . . ." He exorcised the demons. Yes, but He destroyed a herd of swine. He healed the man. Yes, but He did it on the wrong day. He preached good news. Yes, but He did it to the wrong class of people.

"Yes, but . . ." is indicative of a greater spiritual disease. It refuses to acknowledge the power of God being manifest through another. Often, it cannot deny the reality of the good deed, work, or result.

Yet, it can analyze motives, pass judgment, and distort the good to make it appear evil. When we pass judgment on a person God is using or unfairly analyze their motives, we are in danger of failing to discern the great good God is doing through them.

We need to guard against this disease of the soul. We need to watch our "Yes, buts . . ." with vigilance. Jesus became frustrated with those who failed to see the good results of His work because they were focused on the "yes, buts . . ." It is to our soul's health and our spiritual growth that we let go of the "yes, buts . . ." and focus on the results. It is the results of our individual and corporate efforts which glorify God. The "yes, buts . . ." in life are the devil's playground.

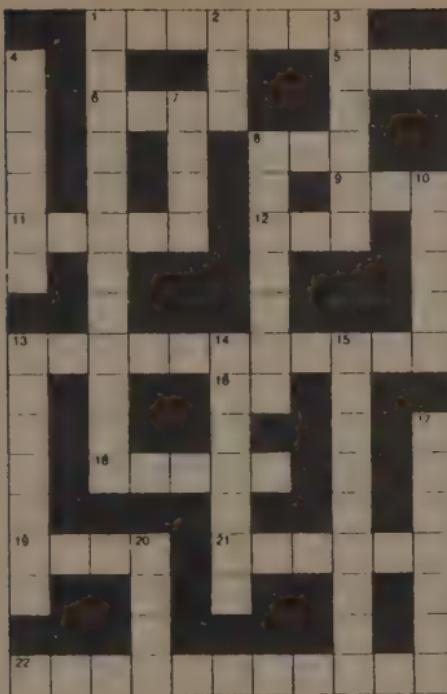
—The Rev. Dennis Maynard
Rector, Christ Church
Greenville, South Carolina



Grace is indeed needed to turn a man into a saint, and he who doubts it does not know what a saint or a man is.

—Blaise Pascal
It is easier to make a saint out of a libertine than out of a prig.

—George Santayana

**Clues Across:**

1. Christmas oratorio but not by Bach
5. You need to take in plenty for this song
6. Two singing together
8. In short, the reverse of decrescendo
9. Adam's apple bearer
11. Gabriel was an arch one
12. Number of notes in a G.P.
$$(24 \times 12 + 52) + (8 - 15) = 18$$
13. *Semi-breve $\times \frac{1}{2} =$
16. Fifth word of Psalm 67
18. People like 4
19. In a Cathedral or Church but a rascal by the sound of it
21. French word after a good concert
22. Jolly anthem by Palestrina (2 words)

* Hyphen takes a space

by STEPHEN LINDLEY, age 12
Chorister, Guildford Cathedral

Clues Down:

1. 2-Day Christmas Service (2 words)
2. Choristers usually do this in the sermon
3. He wrote 'I' across
4. One of the major prophets
7. "Deliver us from..."
8. A thousand in a single coach. Many choristers travel in one
10. He wrote "The Dream of Gerontius"
13. A female treble
14. Twice 6
15. What choristers get in the sermon (2 words)
17. A fast musical car
20. Cut the head off a fallen 11 to get his true character

Solution on page 15
—from Choir School Review

The Lectionary begins the use of St. Luke this Advent . . .

REFLECTIONS ON THE GOSPEL ACCORDING TO ST. LUKE

A craftsman,
skilled in
majesty of word,
flamed with a passion
to tell the story!

He knew the maiden
for what she was,
a vessel of the holy,
and he placed her
a heartbeat away from God!

Bridging the gulf
between Jew and Gentile,
a messiah descends
upon the universe
from the seed of Adam.

And a gentle Jesus
emerges from the pages,
teaching, forgiving,
at prayer,
at table!

Champion of the lowly,
he discards a mountain
for the plain of life;
blessing the poor, the hungry,
the weeping
in their inheritance!

Twelve are gathered
to follow the master
on an unexpected journey;
the promise given
to be fulfilled.

The path was paved
with humanity:
the possessed, the bleeding,
the dying, the searching, the
skeptics
and the stories were born.

A father bestows the fatted calf
as a brother chokes on
bitterness;
a sister chooses the better part
and a besieged traveler
discovers his neighbor!

At journey's end,
the holy city rejects its own in
betrayal, conspiracy,
arrest, denial,
crucifixion, burial!

Words pour out of the
disheartened
on the road to Emmaus;
a thief in Paradise,
a fallen redeemer,
an empty tomb!

But one who also walks these
paths
retells the story of
promise and love
and over bread they recognize
in him fulfillment!

Judy Pitchkolan

CREAM OF THE CROP



THE CURRENT (winter) selection of the EPISCOPAL BOOK CLUB, available to new members and as the first selection for gift memberships (see coupons in the wraparound to this issue), is Hugh Montefiore's *Credible Christianity*.

An honest, mainstream account of the Christian faith which is soundly based academically but readable by the non-expert, although certainly classed as systematic theology, *Credible Christianity* teaches the basics of the Christian faith in wholly contemporary terms.

According to its author, formerly Bishop of Birmingham (England) and an honorary Fellow of St John's College, Oxford, the way in which we express Christian doctrine today must be different from the way it was expressed in the early days of the Christian Church. If Christianity is to be credible today, the Bishop contends, it must be expressed in the images and thought forms of today as

well as in contemporary language.

Surveying the full scope of Christian doctrine – from creation, anthropology, and Christology to theology proper, ecclesiology and eschatology – Montefiore presents a freshly inculcuated Gospel, replete with references to the natural and human sciences, to a Church approaching the second millennium after Christ.

David Edwards, Provost of Southwark, England, some of whose books have been offered TAD readers through THE ANGLICAN BOOKSTORE, writes: "Many books about what Christians believe are either elementary or technical. This one is special. Here a distinguished bishop of the Church of England, who is also a Bible-based theologian with a detailed knowledge of contemporary issues, sums up the teaching and writing of a lifetime. Everything in this book has passed through a mind open, honest, and articulate. It is



The Episcop

Current Future

SELECTING books for the Episcopal Book Club is an on-going process. The goal, each year, is to have the following year's books selected and ready to list in the Advent issue of *The Anglican Digest* of the current year. It does not always happen. In fact, more often than not four books that meet the Book Club's criteria and that also fit the Book Club's pocketbook (where else will you find books of EBC's, or any, quality delivered to your door for less than ten dollars?) prove difficult to find in time to meet the *Digest's* deadline.

An additional consideration this year is the EBC Questionnaire sent to Book Club members with the spring selection. It took time for the completed questionnaires to be returned and tabulated, and more time for the results to be analyzed. The questionnaire tabulation (see TAD's Michaelmas issue) indicated that Book Club members keenly want their selections to be of substance but also to be readable (a combination not always present in a book). The questionnaire was a great help in indicating the types of subject matter most readers want, but throughout the tabulation and the comments it was evi-

dent also that readers want a mix—and that, by and large, the Book Club was successfully providing that mix.

So it is that the first two selections for 1994 are by authors who have been favorably received and rated by EBC members in the past.

The spring selection, which bears a tentative title of "Feasts & Fasts on Fifth Avenue," is another collection of sermons by John Andrew, Rector of St Thomas, Fifth Ave, New York City. His previous collections of sermons, *Nothing Cheap & Much That Is Cheerful* (summer, 1988) and *The Best of Both Worlds* (winter, 1991), rated well with Book Club members and were happily received at the time of their distribution.

Although Father Andrew's book is still in manuscript it is possible to give you a taste of it.

From the Introduction: "Preaching is treated with respect, by those of us here who do it and those who come for the experience of offering their worship and sharing in it. Frankly, I have to *slay* at sermons. You would think that after thirty-eight years in the priesthood certain things would come more easily, like preaching. I do not find this so. I am haunted by the

Book Club

last Selections



fear of sounding stale. Notice that I did not say *repetitive*. A preacher must be repetitive, in order to bang nails home firmly. I make no apology for that. The art is to represent the thrill of the Gospel imaginatively, cogently, and accurately. It takes all I have to maintain this ideal."

John Andrew's book of sermons follows the Christian Year: five sermons for Advent, three for Epiphanytide, and so on. The writing and edited completed, the printing and binding accomplished, the delivery and mailing done, the book, God willing, should be in Episcopal Book Club members' hands about the fourth week in February.

The summer selection, which at this writing has only a tentative *sub-title*, "Encountering the Saints" is by an author who has had only one previous book as a selection of Book Club, *The Leap of the Deer* (summer 1994), but his *Prayers for the Breaking of Bread* has been enthusiastically accepted by patrons of THE ANGLICAN BOOKSTORE.

Again we quote from a manuscript, this time Canon O'Driscoll's.

On St. Matthew: "I have always imagined Matthew as a senior church bureaucrat. For me he is the consum-

mate planner, a man good at details. I do not see him liking Mark's breathlessly hurried book or getting the least bit excited about Luke's romantic storytelling, that is, if he ever got the chance to read it. . . He sat down and began work on a book that was going to be the instrument to forge the organization essential for the long march into the future."

Herbert O'Driscoll's book, by whatever title, will be EBC's summer selection.

To begin or renew your own membership, or to give a gift membership, please use the coupon on either the inside front or back of the wraparound cover of this issue of *The Anglican Digest*.

Nothing Cheap & Much That Is Cheerful is no longer available from THE ANGLICAN BOOKSTORE. To order John Andrew's *The Best of Both Worlds* (Item 91D; \$11, postpaid) or Herbert O'Driscoll's *The Leap of the Deer* (Item 94B; \$13, postpaid) send your order, with remittance (Canadian residents please add 7% GST; Arkansas residents, 4% sales tax, plus \$1.00 per book for orders outside the U. S.) to THE ANGLICAN BOOKSTORE, 100 Skyline Drive, Eureka Springs AR 72632-9705.

a book by a man never afraid to state something unusual if he thinks it is true."

If you wish *Credible Christianity* as a first selection for yourself or for a gift membership, please print "Credible" on the enrollment or gift coupon.

Still available as a first selection is the autumn selection, *Shaping Our Future*. Drawn from last year's seminar in St. Louis of the same name, *Shaping Our Future* brings together a formidable array of Episcopalians writing for present day Episcopalians about the future of the Episcopal Church.

Typical of the overall content of the book are chapters by Peter James Lee, XII Bishop of Virginia, and George Lockwood, a layman with twenty-five years plus in leadership positions in parish, diocese and the national Church.

Bishop Lee: "The episcopate is especially suited for a post-modern, dynamic, locally focused church structure. We have placed our emphasis in persons and not in systems, in gifts for ministry rather than in job descriptions. It is time to renew and reclaim those historic and yet so very contemporary aspects of ministry for the office of bishop. We need to reclaim our distinctive forms of leader-

ship so that bishops can be leaders more than managers, symbols of continuity and of change."

Mr. Lockwood: "The needs of our future require that we change. The grim truth is that the contemporary American episcopacy is not working well. The church of the future must doggedly help make God's preferred future, and not a default future that is completely shaped by secular forces. There are ample models from which to learn—both models of what to do and what not to do, from the past and from the present. The future calls to us from a world much in need of ministry. For us to ignore this need is to ignore the call of God. Leaving our structure intact will undoubtedly allow some good work to occur. However, unless we change, I believe that we will sadly forego many opportunities for meaningful ministry in a world that has enormous human need and far too much suffering."

If you wish *Shaping Our Future* as a first selection for yourself or for a gift membership, please print "Shaping" on the enrollment or gift coupon.

Epiphany

FOllowing the feast day of the Epiphany on Jan. 6, Epiphany season will run until Ash Wednesday and will contain seven Sundays (the number depends on when Easter falls, and, therefore, when Ash Wednesday will occur).

An important contemporary theologian, David Tracy, has said that God through Christ comes to us in two ways, manifestation and proclamation. Both ways are joined in the Eucharist where bread and wine show forth the presence of Christ, while the word proclaims him. Different seasons of the Church Year might be said to lean to one way more than the other, with Christmas and Epiphany emphasizing more the "manifestation" or "showing forth." Indeed, that is what the word Epiphany means: to show forth something that was veiled or hidden or obscured before.

The feast of the Epiphany itself introduces Jesus as the One awaited by Jews and Gentiles when the Magi come to worship Him at the crib in Bethlehem (St. Matthew 2). His baptism by John at the Jordan (St. Matthew 3) further reveals His divine status and mission, as does John's testimony to Him as the Lamb of God, along

with His first gathering of disciples (St. John 1 and St. Matthew 4).

This last theme then leads to the final Epiphany Sunday readings that have to do with the Transfiguration of Christ, with that moment in the ministry when Peter and James and John begin to realize that Jesus is a heavenly figure full of the light of God. This fitting climax to Epiphany season sets the stage for Jesus' final trip to Jerusalem and the denial by His disciples, the final teachings, His Passion, death and Resurrection. The revealing of so much glory in Jesus during Epiphany season is empowering for the disciples and an unveiling to all people of the extent of God's love, but it is also and paradoxically generative of resistance and rejection on the part of those who have established turf, pre-set ideas, and guilty secrets to protect.

And so, suffering and death lie ahead. The Church's response is to end Epiphany and begin Lent with a day of deep penitence, Ash Wednesday.



—Canon Peter Gorday
in *Cathedral Life, Atlanta*

CHRISTMAS-EPIPHANY ORATORIO – via Calvary Church, Memphis

W. H. AUDEN'S CHRISTMAS ORATORIO, *For the Time Being*, is a meditation . . . a theological reflection . . . a prayer . . . and a lifelong journey.

It is about the timeless search that haunts those who have been struck by the light of the star that leads to the person of Jesus the Christ. Ponder for a moment some of the human "stars" who have led you to our Lord.

To follow the star that leads to Jesus is to be "deprived of minor tasks" and to discover "how to be human now."

Here are some of Auden's compelling words that quicken the human quest . . . and bespeak of our lifelong journey:

Star of the Nativity:

*I am that star most dreaded by the wise,
For they are drawn against their will to me.
. . . I shall deprive (men) of their minor tasks.*

The First Wise Man:

To discover how to be truthful now

Is the reason I follow that star.

The Second Wise Man:

To discover how to be living now

Is the reason I follow this star.

The Third Wise Man:

To discover how to be loving now

Is the reason I follow this star.

The Three Wise Men:

To discover how to be human now

Is the reason we follow this star.



CHURCH-GOING

WHAT IS THE SINGLE most important thing you can do to grow in the spiritual life? I would reply without hesitation, "Go to church at least weekly."

There are many reasons we come up with to avoid going to church: "Sunday is my only day to relax." "That's family/couple time." "I don't get much out of it." "People are not friendly." "I just have too much to do." But in the end, if we are honest, they all boil down to rationalization and selfishness. Nothing is more important than going to church.

Nothing is more important because we were created to worship God, and not just individually, but communally. Our very nature as those whom God created, "knit together in our mothers' wombs," is to pay homage to God. Together we are to "worship the Lord in the beauty of holiness," and with the Angels and Archangels and all the company of heaven, to proclaim the glory of God's name, "Holy, holy, holy Lord God of Hosts . . ."

Nothing is more important because going to church pulls us beyond our limited focus and our narrow vision. The challenge of belief, the call to love others, and the concrete experience of com-

munity, of people of different ages and needs and viewpoints, stretches us beyond ourselves. When we stop going to church or go infrequently, we cut off even the possibility of being challenged to new spiritual growth.

Nothing is more important because each time we go to church we offer a visible witness—to the world and to the Church—of the presence of the living God. Imagine if there were no churches or no one went, what message that would communicate. When we go to church, our example and our word (in prayer and hymn) strengthen others to receive "the Good News of God in Christ."



Simply going to church, i.e., physical presence, does not ensure, of course, that we will love God and our neighbor and be powerful witnesses to others. We must "go" in the full sense of "enter into." But if we do go to church, faithfully and frequently, not giving into our excuses, we will be amazed at the growth God can work in us.

—The Rev. Stephen J. Elkins-Williams
Chapel of the Cross,
Chapel Hill, North Carolina

PREACHING

I HAVE A VERY FAITHFUL correspondent who keeps me well informed on events in the Church of England by carefully reviewing and passing on to me articles from *The Times* (London). That most excellent newspaper gives considerable coverage to things ecclesiastical and proves that solid journalism is capable of reporting on church matters, something not often seen in the media in this country. I always look forward to my friend's delivery of the most recent article he has copied for my edification.

Yet even with such high expectations, even I was surprised to read an editorial on *preaching*(!) from the issue of April 12, 1994. It seems that a report had been issued in the Church of Scotland condemning "boredom in worship" as a "lethal sin." It is important to remember that the Church of Scotland is Presbyterian. The Anglican branch in Scotland is The Episcopal Church of Scotland, and relations between it and the Kirk have been mixed over the centuries. The Kirk has a rich history of preaching, going back to the powerful, if somewhat alarming, sermons of John Knox. But it is safe

to say the importance of the proclaimed Word has been a constant virtue in the Kirk for all of its existence.

It seems now that some latter-day leaders of the Kirk have called for much shorter sermons, given the age of "soundbite and briefest attention span." I have not read this report, but the editorial writers of *The Times* have, and their reply is fascinating. I quote: "In its pursuit of brevity and relevance in sermons, the Church of Scotland is pandering to ephemeral modern fads. Preaching is one of the oldest vernacular forms in all languages, including Scottish." After duly noting the place of the sermon across the centuries, the editorial concludes with this recommendation: Length is immaterial to sermons, even in the Church of Scotland. Eloquence and the drama of Biblical phrases are what matter. And even truth. Sermons should combine intelligence with emotion. They need not be turned into advertising slogans. In spite of the 20th century, religion is still more than a sales campaign."

Now, there are at least two points to note. The first is how remarkable it is that a secular newspaper should offer such thought. Even such a respected "establishment" medium as *The*



Three-decker pulpit.
Cottesbrooke, Northants.

Times would seem to have other things on its editorial mind. But this brief editorial suggests an important truth we may have forgotten in this country, namely the importance of religious edification as part of the civic life of the nation. Nations as well as individuals can lose their souls, and no church should sit by idly while that happens. I might add, there is nothing whatsoever in the U.S. Constitution which is contrary to the opinion I have just expressed.

The second point is this: *The Times* assumes the best about sermons, and calls for the best in them. We all know, on both sides of the Atlantic, how often disappointment is the order of the day. I recognize that I stand under this very judgment of which I write. But even at my worst, I have never done what I once heard, namely a sermon on Good Friday in which not even passing reference was made to Jesus. (We were offered a psychological profile of Peter from the preacher's imagination). It is not uncommon to see in pulpits (and I miss not having a proper one in this church) a little plaque which only the preacher sees. It is a verse from the 12th chapter of St. John, "Sir, we wish to see Jesus." You will recall the verse as the request made by some Greeks to Philip. The vocative aside, the verse stands as the primary task of the Christian preacher, and I believe such is the understanding of those who preach regularly in this parish. That is the prayer which undergirds my own approach, and it is a prayer I hope you will offer for me and for all who preach in this parish, and even in the Kirk.

—The Rev. W.M. Shand
St. Francis' Church,
Potomac, Maryland

ARE THINGS WHAT THEY SEEM TO BE?

JANE SMILEY'S *A Thousand Acres* is the story of three generations of an Iowa farm family and the secrets they keep from each other. It's a great read, with no x-rated scenes and full of subtle, realistic characters. I recommend it.

At the end of the book, two sisters, Caroline and Ginny, are standing in the dining room preparing to break up the family home and pursue their separate lives. As they sort through dishes and bric-a-brac, they discuss their recently deceased father. He was a man admired in the community but who had abused Ginny during her youth. Caroline was not abused and had never learned of the father's abuse of her sister. It was one of the family secrets. Caroline cannot understand Ginny's fearful view of life and her anger toward the memory of their father. Ginny wonders whether she should tell Caroline the truth.

"You're going to tell me something terrible about Daddy, or Mommy, or Grandpa Cook or somebody. You're going to wreck my childhood," Caroline says. "I think things generally are what

they seem to be! I think people are basically good, and sorry to make mistakes, and ready to make amends. . . . I just won't listen to you. You never have any evidence. The evidence isn't there. You have a thing against Daddy."

Ginny never tells Caroline of the abuse because Caroline never asks the right question. "There are some things you have to ask for," Ginny reflects later.

Within the context of the novel, Caroline is wrong: Things are not what they seem to be, and people are not basically good. But is it always that way in the real world outside the novel? Is the reality always different from the appearance? I think so, but only to a point.

Every family and every individual has a few secrets. Some secrets are atrocious horrors; others are merely naughty. God calls us to bring all our secrets to Him (but He does not, in His mercy, require us to reveal them to everyone on the planet). God knows our secrets already, of course, as we acknowledge at the outset of every Eucharist ("Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid . . ."), but it is nonetheless necessary that we confess our secrets to Him. When we confess them, He can cleanse

the thoughts of our hearts by the inspiration of the Holy Spirit.

But for most of us, I think, the appearance of virtue which we display to the outside world is not a mere pretense. It, too, is a reflection of who we are. In theological terms, we are fallen creatures who nonetheless retain traces of a former state of grace—and deep in our souls, we remember that state of grace. The noble face which we show to others is more than a deception—it represents that dim memory of what we once were or might have been, of what we long to be once more, and of what Christ, living in us, gradually recreates.

Charles Wesley (of course, as always) got it just right:

Love divine, all loves excelling, joy
of heaven, to earth come down,
Fix in us thy humble dwelling, all thy
faithful mercies crown.

Finish then thy new creation; pure
and spotless let us be;
Let us see thy great salvation per-
fectly restored in thee:

Changed from glory into glory, till in
heaven we take our place,
Till we cast our crowns before thee,
lost in wonder, love, and praise.

—The Rev. Richard H. Schmidt
St. Paul's Church,
Daphne, Alabama

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AND IN ALL PLACES

IT IS ESTIMATED that 1.2 billion people, 20% of the world's population, have never heard the Good News of Jesus Christ. Anglican Frontier Missions, a new voluntary missionary society within the Episcopal Church, focuses on the least evangelized people of the world and seeks out and trains those whose gifts and calling fit its specialized work. The Rev. E.A. deBordenave can provide further information (P.O. Box 18024, Richmond, Virginia 23226).

ANGLICAN PARISHES in Australia's Northern Territory are planning to ban alcohol at parish social functions as a small measure toward curbing the area's severe alcohol problem. The Territory has the world's highest liquor consumption rate, attributable mainly to the heat and isolation.

THE CHURCH OF ENGLAND is expected to spend approximately \$4.5 million a year over the next few years for the 200 Anglican clergy who have resigned their ministry or indicated their intention to do so. The resignations are identified as expres-

sions of conscience that these priests cannot continue to serve in a church which ordains women priests.

THE RT. REV. CREIGHTON L. ROBERTSON was consecrated IX Bishop of the Diocese of South Dakota before a crowd of 2,500 persons during a lengthy ceremony at the Lake Andes pow-wow grounds . . . **THE RT. REV. BARRY CURTIS** was elected Metropolitan Archbishop of the Province of Rupert's Land (western Canada) . . . **THE REV. MARK CAREY**, son of the Archbishop of Canterbury, was ordained deacon in the Wakefield Cathedral and will serve at Christ Church, South Ossett (UK).

GROUND WAS BROKEN in late summer for Hosanna, a non-profit ministry of the Diocese of East Tennessee, which seeks to address the needs of physically-impaired persons who wish to live independently in a home-like atmosphere. Modeled after the l'Arche homes begun in France thirty years ago, Hosanna will provide a secure structure with able-bodied assistants acting more as family members than care-givers. More information is available from P.O. Box 11483, Chattanooga, Tennessee 37401, or (706) 398-2848.

A READER WRITES (apropos of the Pentecost '94 TAD article on hymns) that at least one Byzantine-rite Orthodox parish (All Saints, Chicago) uses the Episcopal Hymnal 1940, in addition to its own rich legacy of Orthodox hymns.

HOW'S THAT AGAIN? A parish bulletin states: "All the people are invited to make their prayers, whether silently or aloud, as much as they wish, at the place marked 'Silence.'"

AN ESTIMATED 173,000 Canadians from more than 200 towns joined with Christians around the world in a global "March for Jesus" this past summer. The groups ranged in size from 18,000 people in Vancouver to twenty-one prisoners who walked around the grounds of the Stoney Mountain Federal Penitentiary in Manitoba. As many as twelve million people in 178 countries took part in the March.

PRAYERFUL GOOD WISHES to the Church of the Reconciliation, celebrating 125 years of witness in Webster, Massachusetts . . . to Christ Church in Fairmont, West Virginia, marking its 190th anniversary, and whose first service was held at the Watson family home on White Day Creek in 1804 . . . and to the

Choir School of St. Thomas Church, Fifth Avenue, New York City, for 75 years of outstanding music.

NEW BRITISH SHOPPING LAWS which allow establishments to remain open on Sunday will bring unforeseen opportunities for Christians to spread the Gospel on their way to and from supermarkets, campaigning Christian groups believe. The Pro-Sunday Coalition recommends believers promote even more energetically the Biblical teaching on the special nature of Sunday, without which their children will quickly grow accustomed to Sunday shopping.

MAKES THE HEART SAD that, according to Gallup, "Americans say they believe the Ten Commandments, but they cannot name them." And 50% cannot name the preacher of the Sermon on the Mount. **MAKES THE HEART GLAD** to learn that Trinity Church, in the city of Boston, has added a 9:00 a.m. family service to accommodate the overflow congregation.

THE REV. ANTHONY FREEMAN was dismissed by his bishop after writing in a book that he doesn't believe in God. Wrote Freeman, "There is nothing out there." But sixty-five clerics crit-

icized Bishop Eric Kemp's action, saying in a statement that the Church of England should tolerate "a wide range of views." . . . On a more uplifting note, there are tangible signs that the Decade of Evangelism is succeeding in the Church of England. There has been a rise in the number of confirmations of 3.9% in 1992 over the previous year; membership and attendance statistics have held their own since 1988.

FOUNDED IN 1966, the Anglican Centre in Rome has as its unique purpose the mandate to promote understanding and deepen relationships between the Roman Catholic and Anglican Communions. Its presence in the Eternal City and some of its activities indirectly affect other denominations as well. Plans have been announced to raise an endowment of \$2 million, thus establishing a stable source of income for years to come.

ADDENDUM: "Chocolate Chip Angel" (Michaelmas '94 TAD) came to us by way of Trinity Church, Shelburne, Vermont, and was not written by its Rector, as indicated . . . The Very Rev. George W. Hill was the third Dean of George Mercer Memorial School of Theology, not the first, as reported in "Deaths" (Michael-

mas '94 TAD) . . . St. John's Church, Flushing, New York ("And in All Places," Michaelmas '94 TAD) was begun as a mission of St. George's Church, Flushing, which was organized between 1702 and 1705, one of the "several royally-chartered parishes in the Diocese of Long Island." St. John's was mistakenly identified as a royally-chartered parish.

AND, FINALLY, a Baptist banker in Texas died while his pastor was out of town. The Episcopal rector was asked to conduct the service, so he telegraphed his Bishop: "Bishop, can I bury a Baptist?" Came the speedy reply, "Bury all you can!"

KEEP THE FAITH, and share it, too!—JKW

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WE HEARTILY RECOMMEND . . .

A Brief History of the Episcopal Church by David L. Holmes

Dr. Holmes, Professor of Religion at the College of William and Mary, has written what one reviewer has called "a masterpiece of concise historical narrative." This 239-page book traces the Episcopal Church from colonial America to the present day, and what might have become a tedious recitation of facts by a less-talented author turns out to be an absorbing, candid look at the Church, with an especially well-done chapter on worship and architecture. There are a number of seldom-seen photographs and an excellent bibliography. The Anglican Bookstore offers it at \$18.00 (ppd.) from 100 Skyline Drive, Eureka Springs, Arkansas 72632-9705, or 1-800-572-7929.

On a Journey by the Rev. Thomas H. Ehrich

Father Ehrich's simple but effective series of meditations can be used as a starting point for personal daily prayer as well as a resource for Bible study groups, etc. Four booklets cover the church year (Advent '94 through Epiphany '95 is the current number), and each day's offering be-

gins with a Scripture verse. In a few short paragraphs of mostly personal reflection, the author explores God's presence and participation in the mundane activities of life. Presently Rector of St. Paul's Church, Winston-Salem, the author's background in writing for both the secular and church press is evident in his concise, insightful style. Orders (\$22.00 ppd. for four issues) may be addressed to the Rev. Thomas H. Ehrich, 3540 Buena Vista Road, Winston-Salem, North Carolina 27106-5736.

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FOR THE UNION

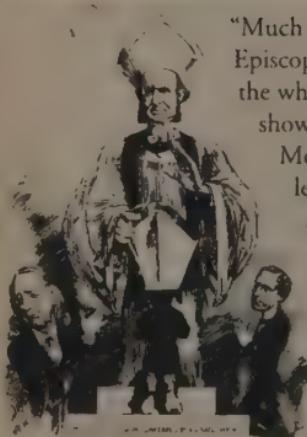
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—Leigh Eric Schmidt,
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SURROUNDED BY A CLOUD OF WITNESSES, a meditative response by sixty-six Arkansas women to the Sunday Scripture readings for the three-year cycle, 1994-1997. The book is designed to be used weekly in preparation for Sunday worship, and contributors come from a variety of backgrounds and span several generations. Priced at \$13.95 (plus \$3.00 postage), it may be ordered from Ms. Teresa Luneau, 9913 Echo Valley Court, Little Rock, Arkansas 72227.

AN EXCELLENT GUIDE to historic churches, monuments, statues, etc., **Pilgrims' London**, by Robert H. Baylis, a Californian with a lifelong love of British history and literature. Offered by

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DEATHS

THE RT. REV JACK BRUNET CREEGGAN, 91, retired Bishop of Ontario. Born on the Tyendinaga Indian Reserve, he helped found Camp Hyanto, a church summer camp.

THE RT. REV. JOHN HUGHES, 59, Bishop of Kensington (UK) and a prominent figure in the debate over women priests.

THE REV. CANON GEORGE FOSTER PRATT, 94. From his first charge in the Diocese of Athabasca (Canada) where he used dog teams and horses to cover the vast distances, he went on to parishes in Oregon, Washington, and California during sixty-seven years of faithful ministry.

THE REV. CURTIS W. V. JUNKER, 81; from St. John's Church in Oklahoma City. Father Junker was ordained to the priesthood in 1939, was a Navy chaplain in World War II, and served the Diocese of Dallas before becoming Rector of Trinity Church, Tulsa (1958-1974).

THE REV. J. DOUGLAS STIRLING, 49; from All Saints' Church, Mobile, Alabama, of

which parish he was Rector for the past ten years.

THE REV. CLIFFORD EDWARD BARRY NOBES, 87. Father Nobes began his missionary work in the Philippines in 1931, establishing St. Andrew's Seminary and serving parishes in several locations until he was sent, along with his young family, to a concentration camp following the Japanese invasion. This was followed by assignments in California, Missouri, and New York and a brief return to the mission field in Namibia.

THE REV. TREADWELL DAVISON, 81, Rector of Washington and Montross, Virginia, parishes for many years, and whose early ministry included service in the Army Chaplain Corps.

THE REV. ARTHUR FREDERICK MCNULTY, JR., 53, Rector of Calvary Church, Pittsburgh, former rector of Prince of Peace, Gettysburg, Pennsylvania and St. Timothy's, Creve Coeur, Missouri.

THE REV. PAUL CHAPLIN, 77. He was Rector of St. Mary's Church in Asheville, North Carolina, from 1958-1983 and served

the Diocese of Western North Carolina for many years as a member of several commissions.

THE REV. LEONARD WEBSTER ELLINWOOD, 89. A noted musicologist, he was the author of *History of American Church Music* and editor of *The Hymnal 1940 Companion*.

SISTER CLARISSA MARGARET, Society of St. Margaret, in her 102nd year and the 56th year

of her religious profession; from St. Margaret's Convent, Roxbury, Massachusetts.

CHARLES WILKINSON, 85, former editor of the *Niagara Anglican* diocesan newspaper and former religion editor of the *Hamilton Spectator*.

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—David Wells in
No Place for Truth, or,
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THE STORY BEHIND THE HYMN

OLITTLE TOWN OF BETHLEHEM was written hurriedly and intended to be used only once. The prominent rector of Trinity Church, Boston, Phillips Brooks, jotted it down to describe to his Sunday School class the town of Bethlehem as he remembered seeing it one Christmas Eve in his travels. Little did he think, as he read it casually on a Sunday morning back in 1867, that it would wing its way into the hearts of everyone who heard it, until celebrated composers would vie to set it to worthy music; and that, of all their versions, the most famous would be the one which came in a dream on Christmas Eve to the organist of his own church in Boston—Lewis H. Redner. The story goes that it was Christmas Eve, 1865. Earlier in the year America's great Civil War had at last come to an end. Phillip Brooks, one of the great American preachers of the day, thanking God that the bloodshed was over, had crossed the sea to compose his soul in the land of peace—the Holy Land. On horseback he had ridden down from Jerusalem to the scene of the Nativity.

The sun set, the twilight faded, and the stars began to shine, as the shepherds led their flocks homeward. Phillips Brooks gazed at the town of Bethlehem, lying there as it had on the night, nearly two thousand years before, when a babe had been born in a manger. Something within the great clergyman was deeply stirred.

In imagination he heard the murmur of crowds as they came up to be taxed by the Roman overlords. In the myriad stars he seemed to see one star grow brighter than the rest and stand significantly over the town. Almost he seemed to see the Wise Men on their way, to hear the angelic choir.

That profound moment lived long in Phillips Brooks' heart and mind. Many times he tried to paint the picture in his sermons. But it was three years later before he found the words to express his emotions.

*O little town of Bethlehem
How still we see thee lie!
Above thy deep and dreamless
sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the
years
Are met in thee to-night.*

So deeply are most of our greatest hymns etched into our consciousness that it never occurs to us to wonder how they came to be written. Vaguely we may be aware of names on the corners of the hymn-book pages, but the hymns themselves are so universal that we do not associate them with any particular men. And perhaps that is as it should be. Yet there is often a story behind a hymn which will give it new meaning if only we knew.

—Mrs. Julian Jenhim
Menlo Park, California



Covers:

THE BACK COVER of this issue of TAD features an illustration of Christ Church Cathedral, Indianapolis. With its exemplary music program and choir of men and boys, the Cathedral and its Dean were host to several special services during the convention.

FRONT COVER: The Cathedral Church of St. Peter and St. Paul, Washington, D.C.



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NORTHERN LIGHTS

THE ANGLICAN CHURCH of Canada has taken on new life. At a Conference this past June in Montreal, more than 700 Anglicans from every province, the Northwest Territories, and the Yukon, including the Archbishop of Canterbury and about a quarter of the Canadian bishops, gathered to worship and think together about the mission of the Church at the end of the twentieth century.

The Essentials '94 Conference was intended to be a small gathering of parish delegates but when word got out that it was going to consider the basics of the faith as a way out of our institutional stagnation, attendance mushroomed.

I would never have believed it if I hadn't seen it with my own eyes: charismatics & traditionalists, Evangelicals and Anglo-Catholics, praying together with an enthusiasm and fervor I've rarely encountered at *any* gathering, much less a gathering of former antagonists. Shakespeare could have imagined no stranger alchemy.

Before I got there I was concerned that the conference, which was sponsored by evangelical, charismatic, and traditionalist groups would be reactionary,

united only by what it opposed. And yet it soon became clear that nobody was interested in reacting against anything. What was sought was a positive articulation of the essentials of the Gospel for the contemporary world.

Throughout the six-day conference, delegates met to revise successive drafts of the conference statement, the Montreal Declaration, which was overwhelmingly endorsed on the final day. The Declaration is a kind of creed in that it distinguishes between essential articles of belief from matters of opinion.

The experience gave me a lot to ponder about the nature of Christian community. Why did *this* conference work when so many Church gatherings are spoiled by politics and rival ideologies? I think it had something to do with its determination to put into words what unites us.

Traditionally, creedal statements, biblical, ecumenical, or otherwise have been called *symbols* from the Greek word *symbolon*. A *symbolon* was part of a broken object, often a wax seal. The broken parts were placed together to verify the various bearers' identity. Symbols of faith bind us together and demonstrate our communion with one another.

The Montreal Declaration, im-

perfect no doubt in its distinctions, nonetheless enjoys a Christian pedigree which extends back even earlier than the New Testament which already contains creedal statements from the early Church. The impulse to define belief as a way of defining ourselves individually and corporately is within the Gospels themselves.

And yet this insistence on definition flies in the face of the nearly universal assumptions that community and inclusivity are the same thing, that truth is a matter of personal opinion, and that assertions of basic Christian doctrine and morality are divisive. After all, if truth is no more than personal opinion, there can be no distinction between essentials and non-essentials. But if the essentials are merely what I say they are, any hope of having a basis for community evaporates, and we become nothing more than a collection of factions and interest groups.

The Essentials movement looks like binding Canadian Anglicans together for mission, not by imposing doctrines of assent, but by revealing our underlying unity in Christ whose truth (to quote St. John and the motto of the Anglican Communion) shall set us free. This is good news indeed.



Bishop Burton is the *Digest's* Canadian correspondent. He was educated at Trinity College in Toronto, Dalhousie University and Oxford. He was consecrated Bishop of Saskatchewan in October, 1993, after having been a priest five years. He is the youngest Bishop in the Anglican Church of Canada.

GIFT EXCHANGE

IF LIFE IS TO have meaning, and if God's will is to be done, all of us have to accept who we are and what we are, give it back to God, and thank Him for the way He made us. What I am is God's gift to me; what I do with it is my gift to Him.

—Warren W. Wiersbe

A VIEW FROM ABROAD

ON THE VERGE of our last phase of study in Europe, which is a period at Wycliffe Hall, Oxford, I am asking the question, "What have I learned from the Reformation?" For that event in history remains the background against which theology in Tübingen is still taught. What, specifically, can "travel" from the Reformation inheritance to the succor and building up of the Anglican Communion? What positive lessons for our own Church can be deduced from Reformation thought?

Two lessons to focus on, two lessons to "inwardly digest":

1. The distinction between the Law and the Gospel: God speaking to us in two words, one the word of judgment on the world's sin, the other the word of conditionless grace and forgiveness. Law comes first in *time*: that is, we see our lostness usually before we grasp the brilliance of God's coming to us in mercy. But Grace comes first in *magnitude*, for it is greater than the condemnation of the Law. Grace is the power for transformation in the lives of Christians.

2. Religion needs to be "de-subjectified." God's Grace comes

ausser uns, extra nos, wholly from outside ourselves. My humanity is a little ship bobbing on a churning sea, directionless and overwhelmed. God's Word is the lighthouse from which I can orient myself and sail forward. My faith "changes like the weather." What I require is the granite-solid ground of God's unchanging promise.

Paul Zahl



The Rev. Paul F.M. Zahl

Welcome Home!

The Rev. Paul F.M. Zahl, The Digest's European Correspondent, has been elected Dean of the Cathedral Church of the Advent, Birmingham, Alabama. This 3,400-member congregation has a strong history of great preaching.

HILLSPEAKING

THE RESIDENT MANAGER is no more.

No, you need not hang crepe or wear black; the person is alive and well at Hillspeak (as is Patient Wife), but the title has been put on the shelf.

Having reached his 75th birthday, the person wanted to shuck some of the management responsibilities associated with three hundred acres of prime Ozarks hills and hollows, fifteen buildings, a public water system, a cemetery, the business end of a book club, a book store, and a magazine, and meeting the payroll for a dozen employees.

His successor has been with SPEAK for almost thirty years, and knows the operation, literally, from the ground up. He put in a cruise with the Navy and participated in Operation Deepfreeze V aboard a weather station between New Zealand and McMurdo Sound. He is a native of the Ozarks, married a native, has three native daughters and three native grandchildren. His roots are deep in what Father Foland used to term "these lovely parts." You will find him listed on the masthead (page 2) as the General Manager.

The erstwhile Resident Manager will continue to live atop Grindstone Mountain with Patient Wife, Bandit, Lucy, Gray (a feline newcomer) and Roy (a canine newcomer). Lest he become complete indolent in his old age he will serve as "advisor on SPEAK affairs to the Board of Trustees and to the General Manager." He plans to dabble a bit with The Anglican Bookstore and Operation Pass Along®, and to become more involved with the Howard Lane Foland Library. You will find him listed also on the masthead.

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The Archbishop's Voice

QUITE RECENTLY I have been struck by the awesome implications of that verse in 2 Corinthians 8:9 'For you know how generous our Lord Jesus Christ has been—he was rich, yet for your sake he became poor, so that through his poverty you might become rich.'

During the last twelve months Eileen and I have seen that lived out by Christians all over the world. We have been to some of the poorest and some of the most affluent parts of the globe. We have seen the effects of impressive organisations and robust economies; we have also seen the tragic fruits of decades of oppression, strife and evil regimes. In these places we have been struck by the generosity of those who have taken our Lord as their example and model.

What can be said of people in remote villages who walk for days to attend a celebration of praise and thanksgiving? What adequate response is there to those who bring gifts of fruit, livestock and beautifully crafted items, fashioned not only with great skill, but with enormous love?

But it is their custom, you may say. Sadly, it has also become 'their custom' to fall ill through malnutrition, to starve, to see homes, villages and entire communities wiped out by war. Yet theirs is a remarkable example to us all because such generosity is sustained by a faith which responds to God's generosity in Christ.

Now this may not read much like a Christmas message and yet it could hardly be more appropriate. Christmas is a celebration of generosity, God's generosity. The western world in particular may have 'hi-jacked' Christmas long ago to line its own pockets, but nothing can detract from the Christian Church re-telling God's generosity.

But the sort of generosity I described above and which I have seen at its most moving, is a generosity which also knows pain. It is giving in spite of suffering, self-denial and deprivation. It is a giving which loves first and counts the cost much later, if at all.

We should never doubt nor underestimate God's pain in giving

us His Son. He had already given this world so much and He knew that the same abuse that His creation had suffered would be the fate of His only Son. His greatest gift. But the greatest pain suffered by a generous giver is to have a gift rejected.

Receiving, as I did, the generosity of those I knew could ill afford it, there were moments when I felt I ought not to accept. But not only would that have been a gross courtesy, it would have been a cruel rebuttal of genuine love.

Let us this Christmas be reminded once again that He who became poor for us is our inspiration for Christian living. He is the motivation for our praises and worship. Let him be the motivation to tell of God's generosity and to invite others to share in our joy.



+ George Carey

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And the Babe, the world's Redeemer,
First revealed his sacred face,
evermore!